

THE
TOUCHSTONE

OF THE
NEW RELIGION:
OR
SIXTY ASSERTIONS
OF
PROTESTANTS,

Tried by their own Rule of SCRIPTURE alone,
And condemned by clear and exprefs Texts of their own BIBLE.

TO WHICH IS ADDED

The true Principles of a Catholic.

*To the Law and to the Testimony: If they speak not according to this Word,
it is because there is no Light in them. Isaiah viii. 20.*

By the Venerable and most Reverend
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THE
TOUCHSTONE
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NEW RELIGION.

WRITTEN IN THE YEAR 1740.

I. PROTESTANTS, in order to justify their New Religion, affirm, that before their pretended Reformation, "Laity and clergy, learned and unlearned, all ages, sects and degrees of men, women and children of whole *Christendom*—were at once drowned in abominable idolatry;—and that for eight hundred years and more." *Homily of Peril of Idolatry*, approved by the 35th of the 39 Articles, Part III. and consequently they must hold, that for all that space of time, *the gates of hell prevailed against the church of Christ.*

Their own Bible, in plain and express terms, declares the contrary, St. Matt. xvi. 18. *Upon this rock will I build my church, and the gates of hell shall not prevail against it.*

II. Protestants maintain, that for many hundred years before *Luther*, there was no church upon earth, with which a Christian might lawfully join in communion; that all were notoriously gone astray from the purity of the gospel; and consequently that Christ, who is *the Way, the Truth, and the Life*, St. John xiv. 6. was not with any church, before their Reformation, because

they were all gone astray from *the Way, the Truth, and the Life.*

Their own Bible expressly assures us, that this could never be. *St. Matt. xxviii. 19, 20. Go teach all nations:—and lo I am with you always, even to the end of the world.*

III. Protestants teach, that the *Spirit of Truth* was not promised to the church of Christ, to be with her Teachers *for ever*, and to *guide them into all Truth.*

Their own bible, in clear and plain terms, contradicts this their assertion, *St. John xiv. 16, 17. I will pray the Father, and he shall give you another Comforter, that he may abide with you FOR EVER, even the SPIRIT OF TRUTH. And St. John xvi. 13. When he the Spirit of Truth is come, he will GUIDE YOU INTO ALL TRUTH.*

IV. Protestants assert, that the church of the living God is not *the Pillar and Ground of Truth*; but may and often does, uphold damnable errors.

Their own bible expressly declares, *1 Tim. iii. 15. That the church of the living God is the Pillar and the Ground of the Truth*; and consequently cannot uphold damnable errors.

V. Protestants maintain, that God has not made any promise to his church, that *his Spirit* should never depart from her; and that *his words which he at first put in her mouth*, that is, *the faith and doctrine at first delivered to the Saints*, should never depart from her mouth, through all generations.

Their own bible, in plain terms, delivers this promise, *Isaiah lix. 20, 21. The Redeemer shall come to Zion, &c. This is my covenant with them, saith the Lord; my Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.*

VI. Pro-

VI. Protestants, to justify *Luther*, who, when he first began to set up the Protestant Religion, stood alone against all the Bishops and Clergy upon earth, deny, that there is any command in Scripture to *hear the Church*, or submit to her decisions; or that such as, like *Luther*, stand out against the established doctrine of the whole Church, are thereby condemnable before God.

Their own bible, in plain words, teaches them another lesson, *St. Matt. xviii. 17.* *If he neglect to hear the Church, let him be to thee as a heathen and a publican.*

VII. Protestants will not allow, that there is any necessity of adhering to the *Pastors and Teachers* of the Church, in order to be maintained in *unity and truth*; and preserved from being carried about with every wind of doctrine by the *sight* of hereticks.

Their bible expressly declares, *Ephes. iv. 11, 12, &c.* That Christ has not only given Apostles, and Prophets, and Evangelists; but also *Pastors and Teachers*, for the perfecting of the Saints, for the work of the ministry. for the edifying of the Body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sight of men:—but, speaking the truth in love, may grow up into him in all things which is the Head, even Christ. And *St. Luke x. 16.* He that heareth you, the Pastors of the Church, heareth me: And he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. And *Hebrews xiii. 7.* &c. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, — Jesus Christ the same yesterday, and to-day, and for ever. Be not carried about with diverse and strange doctrines. Ver. 17. Obey them, that have the rule over you, and submit yourselves. If *Luther* and *Calvin* had hearkened to these divine lessons, the Protestant Religion would never have had a being.

VIII. Protestants deny, that God has promised that the Children of the Church should, in all ages fear the Lord, and flourish in righteousness, and abundance of peace, as long as the sun and moon shall endure: Because they will have it, that the whole Christian Church, before their Reformation, was fallen from her allegiance to God.

Their own bible, in plain terms, contradicts this their assertion, *Pf. lxxii. 5, 7. They shall fear thee as long as the sun and moon endure, throughout all generations.*—In his days, that is, after the coming of Christ, shall the Righteous flourish, and abundance of peace, so long as the moon endureth.

IX. Protestants, to justify their revolt from the old Church, affirm, that she had revolted from God, and that God Almighty had cast her off.

Their own bible assures them, that God Almighty has made a solemn oath, that this should never be, *Isaiah liv. 9, 10. As I have sworn, that the waters of Noah should no more go over the earth; so I have sworn, that I would not be wroth with thee, the Church, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.* Where it is worthy our notice, that this whole chapter is acknowledged, by the contents prefixed to it in the Protestant bible, to have been spoken of the *Gentile Church*; to which St. Paul himself applies the first verse of it. *Gal. iv. 27.*

X. Protestants, to justify their revolt from the church, pretend, that God Almighty's covenant of peace with his Church was not everlasting; and that he did not promise that his sanctuary should be in the midst of his Church for evermore.

Their bible, in plain terms, contradicts both parts of this their assertion, *Ezek. xxxvii. 26* where God Almighty, after having promised by his Prophet the coming

ing of Christ, and the establishment of his kingdom, that is, of his Church, tells us: *Moreover I will make a COVENANT OF PEACE with them. It shall be an EVERLASTING COVENANT with them: And I will place them, and multiply them, and will SET MY SANCTUARY IN THE MIDST OF THEM FOR EVERMORE.*

XI. Protestants deny, that Christ's Church upon earth is always visible: because they will have it, that for many ages, before their Religion came in, there was no true *visible* Church upon earth.

Their bible, in many places, expressly assures us, that Christ's Church is always *visible*: comparing it to a mountain upon the top of mountains, exposed to the view of all nations flowing unto it, Isaiah ii. 1, 2, 3, &c. and Micah iv. 1, 2. *To a great mountain filling the whole earth, Dan. ii. 35. To a city set on a hill which cannot be hid, St. Matt. v. 14.*

XII. Protestants maintain, that the whole Church of Christ is not in one only Society or Religion: but that many different Sects, divided from each other in faith and communion, may nevertheless all belong to the Church of Christ.

Their bible plainly teaches the contrary, in which our Saviour tells us, St. John x. 16. *Other sheep I have, which are not of this fold, viz. the Gentiles, who were then separated from the Jews, them also I must bring, and they shall hear my voice; and there shall be ONE FOLD, AND ONE SHEPHERD. And St. Paul, Ephes. iv. 4, 5. There is ONE BODY, and ONE SPIRIT, as ye are called in one hope of your calling; one Lord, ONE FAITH, one baptism.* Nor indeed is it possible, according to the Scripture, that the Church of Christ should subsist, if she were split into many sects, divided from each other in faith and communion: *For every kingdom, divided against itself, is brought to desolation; and every city or house, divided against itself, shall not stand, St. Matt. xii. 25.*

XIII. Prote-

XIII. Protestants commonly teach, that people of all religions may be saved, even *Pagans, Jews, or Mahometans*, that believe not in Christ, nor receive his gospel.

Their own bible, in clear and exprefs terms, condemns this error. *St. Mark xvi. 16. He that believeth not the gospel shall be damned. Acts iv. 12. Neither is there salvation in any other; for there is no other name, but the name of Jesus, under heaven given unto men, whereby we must be saved. St. John iii. 36. He that believeth not the Son shall not see life, but the wrath of God abideth on him.*

XIV. Protestants teach, that it is not necessary to salvation to embrace the faith and communion of the true Church.

Their own bible teaches the contrary, when it tells us, *Acts iv. 47. That God added daily to the Church such as should be saved. And Isaiah lx. 12. That the nation and kingdom that will not serve the Church shall perish.*

XV. Protestants look upon it uncharitable to say, that *Heresy* is a damnable sin, or that *Heretics* are in a state of damnation.

Their own bible, *Gal. v. 20.* expressly reckons *Heresies* among those sins of which it pronounces, *that they who do such things shall not inherit the kingdom of God.*

XVI. Protestants are of opinion, that no man shall be damned for following a wrong religion, if he really judges it to be right; whether he have taken sufficient pains to inform himself of the truth, or no.

Their own bible expressly tells them, *Prov. xvi. 25. There is a way that seemeth right unto a man; but the end thereof are the ways of death.*

XVII. Protestants, to justify their wise notions of salvation in any religion, falsify the Scripture, by forging a text, no where to be found, even in their own bible, viz. *That a Remnant of all shall be saved.*

Their

Their own bible loudly condemns this forgery.
Rev. xxii. 18, 19. I testify unto every man that heareth the word of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, &c.

XVIII. Protestants will have the trial of Spirits to be made only by the *written word*, and not by the *living voice* of the Pastors of the Church, or by adhering to them or their authority.

Their bible prescribes a different rule, *1 John iv. 6. He that knoweth God, heareth us; the Pastors of the Church; he that is not of God heareth not us: by this we know the Spirit of Truth, and the Spirit of Error.*

XIX. Protestants reject *unwritten Tradition*.

Their bible expressly recommends them, *2 Thess. ii. 15. Brethren, stand fast, and hold the Traditions which ye have been taught, whether by word, or our epistle.*

XX. Protestants take for their Rule of Faith the *Scripture, as interpreted by their own private Judgment.*

Their bible tells them, *2 Pet. i. 20. That no prophecy of the Scripture is of private interpretation.*

XXI. Protestants maintain that the Scripture is clear, and plain to be understood; and that the unlearned run no risk in reading and interpreting it.

Their bible assures them, *2 Pet. iii. 16. That in the Scripture are some things hard to be understood, which they that are unlearned and unstable wrest to their own destruction.*

XXII. Most Protestants are of opinion, that children may be saved without baptism: And that persons grown up may be saved, though they neither are baptized, nor desire to be baptized; but even refuse it, as *Quakers*.

Their bible tells them in plain terms, *St. John iii. 5. Except a man be born of water and the Spirit, he cannot enter the kingdom of God.*

XXIII. Pro-

XXIII. Protestants deny that the grace of the Holy Ghost is given by the imposition of the Bishop's hands in *Confirmation*.

Their bible teaches that it is; *Acts* viii. 15, 17. where *Peter* and *John* confirmed the *Samaritans*. They prayed for them that they might receive the Holy Ghost.—Then laid they their hands on them, and they received the Holy Ghost.

XXIV. Protestants deny that the blessed Sacrament, which Christ gave at his last Supper, was the *Body* and *Blood* of Christ.

Their bible affirms it, in Christ's own express words, *Matt.* xxvi. 26, 28 *This is my Body—This is my Blood of the New Testament, which is shed for many for the remission of sins.* *Luke* xx. 19, 20. *This is my Body which is given for you.—This cup is the New Testament in my blood, which is shed for you.* See also to the same effect, *Mark* xiv. 22, 24. and *1 Cor.* xi. 24, 25.

XXV. Protestants deny, that the *Bread* which Christ gave was his *Flesh*, the same which he gave for the life of the world.

Their bible affirms it, *John* vi. 51. *The bread that I will give is my flesh, which I will give for the life of the world.*

XXVI. Protestants are apt to say with the unbelieving *Jews*, *John* vi. 52. *How can this Man give us his flesh to eat?* and ver. 60. *This is a hard saying, and who can hear it.*

Christ in their own bible assures them, *John* vi. 53, 54, 56. *Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you, Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.—He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

XXVII. Protestants deny that Christ's *flesh* is meat indeed, and his *blood* drink indeed.

Their bible expressly affirms it, *John* vi. 55. *My flesh is meat indeed, and my blood is drink indeed.*

XXVIII. Protestants deny, that the *cup* of blessing which we bless, is the communion of the blood of Christ:

or that *the bread which we break in the blessed Sacrament is the communion of the body of Christ.*

Their bible expressly affirms it, 1 Cor. x. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* And what makes them more inexcusable in denying it is, that their own catechism expressly teaches them, that *the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper.*

XXIX. Protestants teach, that to the unworthy communicant the sacrament is no more than bare bread and wine, and by no means the body and blood of Christ.

Their bible assures them of the contrary, when it tells them, 1 Cor. xi. 27, 29, that the unworthy communicant *is guilty of the body and blood of our Lord*, and that he receives *damnation to himself, not discerning the body of our Lord.* For how should he be *guilty of the body and blood of our Lord*, if what he took were no more than *bread and wine*? And how hard a case would it be that he should be *damned* for not discerning the *body of our Lord*, which, in the opinion of these Gentlemen, is not at all there.

XXX. Protestants, to excuse their unbelief of the *real presence* of the body and blood of Christ in the blessed sacrament, pretend that it is impossible his body and blood should be in so small a space; or in more places than one at the same time.

Their bible assures them, that *with God all things are possible*, Matt. xix. 26. *even for a camel to go through the eye of a needle*, ver. 24. *With men this is impossible*, says our Saviour, *but not with God; for with God all things are possible*, Mark x. 27. Nor is it harder with God for one body to be at once in two places, than for two bodies to be in one place; as when our Saviour came in to his disciples, *the doors being shut*, John xx. 19, 26.

XXXI. Pro-

XXXI. Protestants maintain, that there is a necessity of receiving the sacrament *in both kinds* in order to life everlasting.

Their own bible expressly promises eternal life to them that receive in *one kind* only, John vi. 58. *He that eateth of this bread shall live for ever.* And ver. 57. *He that eateth me, even he shall live by me.*

XXXII. Protestants deny, that there is any true and proper *sacrifice* in the Church of Christ, to be offered in all places to the name of God.

Their bible affirms it, Mal. 10, 11, where rejecting the Jewish sacrifices, God declares his acceptance of that sacrifice, or *pure offering*, which should be made to him in every place among the Gentiles. *I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering.* Which cannot be understood of the sacrifice of the Cross, which was offered but once, and in one place, and that among the Jews, not among the Gentiles.

XXXIII. Protestants deny, that the pastors of the Church have received from Christ the power of *remitting* or *retaining* sins, according to the state and disposition of the penitent.

Their bible expressly affirms it, John xx. 21, 22, 23. where Christ tells his disciples; *As my Father hath sent me, even so I send you—Receive ye the Holy Ghost: whose-soever sins ye remit, they are remitted unto them; and whose-soever sins ye retain, they are retained.* Hence their *Common-Prayer Book* expressly acknowledges in the *Form of Absolution*, prescribed in *The Order for the Visitation of the Sick*, that our Lord Jesus Christ has left power to his Church to absolve all sinners, who truly repent and believe in him.

XXXIV. Protestants deny, that a special confession of sins is practised in scripture; or was practised

practised by the primitive Christians in the Apostles time.

Their bible confutes both these assertions: The former, James v. 16. *Confess your faults one to another; that is, to the Priests or Elders of the Church, of whom the Apostle was speaking in the foregoing Verses.* The latter, Acts xix. 18. *Many that believed came and confessed, and shewed their deeds.*

XXXV. Protestants deny, that the Church has received a power from Christ to grant *Indulgences* or *Pardons*, for releasing of punishment due to sin.

Their bible affirms it, Matt. xvi. 19. *I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.* Hence St. Paul, 2 Cor. ii. 10. granted an *Indulgence* to the incestuous Corinthian, *forgiving him*, as he expresses it, *in the person of Christ.*

XXXVI. Protestants reject *Extreme Unction*, that is, *The anointing of the Sick*; and deny that there is any promise of grace in scripture to those that receive it.

Their bible, in plain and exprefs terms, recommends this sacrament, with a promise of grace to such as receive it. St. James v. 14, 15. *Is any sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

XXXVII. Protestants deny, that there is any grace given by the imposition, or *laying on* of the Bishop's hands in *Holy Orders*.

Their bible declares, that there is, in the words of St. Paul to Timothy, whom he had ordained, 2 Tim. i. 6. *Stir up the gift of God which is in thee, by the putting on of my hands.*

XXXVIII. Protestants commonly teach, that priests, and other religious persons that have vowed continency, may nevertheless marry, as *Luther* and the first Reformers did; and that it is not *damnable* to them to break their *faith* given to God.

Their bible tells them, that to break such a vow made to God, is sinful and damnable. Deut. xxiii. 21, 22, 23. *When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. But, if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips, thou shalt keep and perform.* And, 1 Tim. v. 11, 12, where St. Paul, speaking of widows that are for marrying after having made such a vow, says, *They have damnation, because they have cast off their first faith.*

XXXIX. Protestants reprehend the Catholic Church for receiving none to Holy Orders, but those that voluntarily embrace and promise a life of continency, that they may the more wholly devote themselves to the service of God, free from the distractions of a married life.

Their bible, on the contrary, gives us to understand, that this is highly commendable: because, *He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord. But he that is married, careth for the things that are of the world, how he may please his wife,* 1 Cor. vii. 32, 33.

XL. Protestants will not allow, that *water*, or other creatures of God, may be *sanctified*, or made *holy*, by the prayers of the Church.

Their bible assures them they may. *For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is SANCTIFIED by the word of God and PRAYER,* 1 Tim. iv. 4, 5.

XLI. Protestants teach in the eleventh of their thirty-nine Articles, that *we are justified by Faith alone.*

Their

Their bible exprefsly teaches the contrary. St. *James* ii. 24. *You fee then, how that by works a man is juftified, and not by faith only.* 1 Cor. xiii. 2. *Though I have all Faith, fo that I could remove mountains, and have no charity, I am nothing.*

XLII. Many Proteftants maintain, that the faith, by which we are juftified, is to believe with an infallible affurance, that we are juftified, and that we are of the number of the predefinite.

Their bible exprefsly teaches the contrary, when it admonifhes us, *Philip.* ii. 12. *to work out our falvation with fear and trembling.* And when St. Paul tells us, 1 Cor. ix. 27. of himfelf, *That he kept under his body, and brought it into fubjection, left, having preached to others, he himfelf fhould be a caft-away.* Can thefe people pretend to be more fecure than St. Paul?

XLIII. Many proteftants maintain, that the commandments of God are impoffible; and that no man ever kept them all.

Their bible confutes this assertion, by the example of Zacharias and Elizabeth, of whom we read, St. Luke i. 6. *They were both righteous before God, walking in all the commandments and ordinances of the Lord, blamelefs.*

XLIV. Many proteftants maintain, that God has not a fincere will of the falvation of all men, but only of the eleft; and that Chrift did not die for all.

Their bible, in exprefs words, confutes this error when it tells us, 1 Tim. ii. 3, 4. *That God our Saviour will have all men to be faved, and to come unto the knowledge of the Truth:* and ver. 6. *That Chrift gave himfelf a ransom for all.* And 2 St. Pet. iii. 9. *That God is not willing that any fhould perish, but that all fhould come to repentance.* And 1 St. John ii. 2. *That Chrift is the propitiation for our fins; and not for our fins only, but alfo for the fins of the whole world.*

XLV. Protestants will have it, that there is no middle place, or middle state of souls, after this life; but that all go strait, either to heaven, or to hell.

Their bible teaches the contrary, 1 St. Pet. iii. 18, 19, 20, where *Christ, being put to death in the flesh, is said, by the Spirit, to have gone and preached to the spirits in prison, which sometime were disobedient, &c.* which prison cannot be understood either of heaven, or of the hell of the damned; for Christ certainly did not go to preach there; and therefore it must be a middle place.

XLVI. Protestants will have it, that there is no *forgiveness of any sins in the world to come.*

Their bible declares the contrary, St. Matt. xii. 32. where we read, that the sin against the Holy Ghost *shall not be forgiven a man, neither in this world, neither in the world to come.* Which words evidently imply, that some sins may be forgiven in the world to come; though that particular kind of sin be excepted from this number. Hence follows a middle place, which we call *Purgatory*; because in Hell there is no forgiveness, and in Heaven no sin.

XLVII. Protestants will not allow, that minute sins, in which the servants of God chance to die, will hinder them from going strait to Heaven, or make them liable to punishment, from the justice of God.

Their bible on the contrary teaches, Rev. xxi. 27. speaking of the heavenly *Jerusalem*, that *there shall in no wise enter thither any thing that defileth*: Now every sin, be it never so small, certainly *defileth*. Hence we learn from St. Matt. xii. 36, that we shall be *accountable*, and consequently punishable, *for every idle word*: and from many other texts we learn, that *God will render to every man according to his works*; and consequently will punish all the evil works, though never so minute, in which a person dies without repentance.

XLVIII. Pro-

XLVIII. Protestants condemn the honour and veneration of Angels.

Their bible assures them, that God has given his Angels a charge over us; and consequently expects, that we should honour them as his *Ministers*, and our *Guardians*, Pl. xci. 11, 12. *He shall give his Angels charge over thee, to keep thee in all thy ways: They shall bear thee up in their hands, lest thou dash thy foot against a stone:* St. Mat. xviii. 10. *Take heed that you despise not one of these little ones; for I say unto you, that in heaven their Angels do always behold the face of my Father that is in heaven.* Exod. xxiii. 20, 21. *Behold I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared: beware of him, and obey his voice, provoke him not, for my name is in him,* Hence we read in their bible, *Joshua v. 14, 15, that Joshua paid veneration to an Angel, by falling on his face to the earth, &c.*

XLIX. Protestants deny, that it is lawful to make supplication to an Angel.

Their bible assures them, that *Jacob* did it. *Hosea xii. 4. He had power over the Angel, and prevailed; he wept, and made supplication to him.*

L. Protestants condemn the Invocation of Angels as idolatrous and superstitious.

Their bible recommends it by the example of God's servants, both in the *old* and *new Testament*. Gen. xlviii. 15, 16. *God, before whom my Fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the Angel which redeemed me from all evil, bless the lads.* And Rev. i. 4. *Grace be unto you, and peace from him, which is, and which was, and which is to come, and from the seven Spirits which are before his throne.*

LI. Protestants deny, that the Saints departed have received any power from God over us, which may entitle us to have recourse to their prayers and assistance.

Their bible teaches, that they have received this power. Rev. ii. 26, 27. *He that overcometh and keepeth my word unto the end, as all the Saints have done, to*

him will I give power over the nations, and he shall rule them,—even as I received of my Father.

LII. Protestants are not willing to own, that the Angels and Saints make intercession for us, or offer up our prayers to God.

Their bible declares that they do. *Zach. i. 12. The Angel of the Lord answered and said: O Lord of Hosts, How long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years. Rev. v. 8. The four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints, And Rev. viii. 4. The smoke of the incense, with the prayers of the saints, ascended up before God, out of the Angel's hand.*

LIII. Protestants are not willing to own, that the departed saints may receive us into everlasting habitations.

Their bible expressly affirms it, *St. Luke xvi. 9. Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.*

LIV. Protestants deny, that the Angels and Saints know what passes among us; though they are ready enough to own, that the devils know our works, and hear the petitions of their impious invokers.

Their bible declares, *St. Luke xv. 10. That there is joy in the presence of the Angels of God over one sinner that repenteth*; which could not be, if they did not know what passes amongst us: And how can any one imagine, that they, who see God face to face, and know even as they are known, *1 Cor. xiii. 12.* that they, I say, who enjoy the light of glory, can be more ignorant of what passes amongst us, than the devils, who have no more than the light of nature.

LV. Protestants generally are not willing to acknowledge, that there is any particular respect due to the bl. V. Mary; or that she is any more than any other woman. Their bible plainly signifies that there is: in which she is declared by the Angel *Gabriel*, and by *Elizabeth*, inspired

inspired by the Holy Ghost. *Blessed among women*, St. Luke i. 28. and 42. and that *all generations shall call her blessed*, ver. 48. And whence is this to me, says the same St. Elizabeth, ver. 43. *that the Mother of my Lord should come to me?*

LVI. Protestants believe, that it is a dishonour to God, and reflecting upon his mercy, to have recourse to the prayers of his saints.

Their bible demonstrates, that God is pleased that we should have recourse to their prayers, and will more readily hear them, than if we were only to pray for ourselves, *Go to my servant Job*, says God Almighty, Job xlii. 8. *to Eliphaz and his friends; and my servant Job shall pray for you, for him will I accept: lest I deal with you after your folly, in that you have not spoken of me the thing that is right, &c.*

LVII. Protestants deny, that God is pleased to work miracles by the bones or other relicks of his saints.

The contrary appears from their bible, where we read, 2 Kings xiii. 21. of a dead man raised to life by the bones of the prophet *Elisha*; and Acts xix. 12. that *from the body of Paul, were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*

LVIII. Many Protestants deny, that it is lawful to have images in churches.

Their bible expressly declares, that God commanded *Moses* to make two Cherubims, or images of Angels, and to place them at the two ends of the Mercy Seat, over the Ark of the Covenant, in the very Sanctuary itself, or the Holy of Holies: Exod. xxv. 18, 19, 20, 21. And there, says he, ver. 22. *will I meet with thee, and I will commune with thee from above the Mercy seat, from between the two Cherubims, which are upon the Ark of the Testimony, of all things which I will give thee in commandment unto the children of Israel.*

LIX. Protestants deny the supremacy of St. Peter; that is, they deny that he was made by Christ, the Rock or Foundation: or the chief Governor, and chief Pastor of his Church.

Their

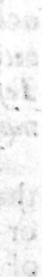
Their bible affirms it, Mat. xvi. 18, 19. *Thou art Peter, that is, thou art a Rock, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it. And I will give unto thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind on Earth shall be bound in Heaven: and whatsoever thou shalt loose on Earth shall be loosed in Heaven.* Where our Lord, under the metaphor of the Keys, declares his making *Peter* the chief Governor of his Church; as when the Keys of a City are delivered to a Man, he is made Ruler or Governor of the City. And that St. Peter was made chief *Pastor* or *Shepherd* of the whole Flock of Christ, is evident from St. John xxi. 15, &c. where our Lord, after having asked him, *Dost thou love me more than these?* thrice committed to his care all his *Lambs*, and all his *Sheep*, that is, his whole Church.

LX. Protestants will have it, that the Pope or Bishop of Rome is *Antichrist*

The contrary is evident from their bible, 2 Thess. ii. 4. where it is said of Antichrist the Man of Sin, that he *opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God; shewing himself that he is God.* No Pope ever did this, Item, 1 John ii. 22. where it is said that *Antichrist denieth that Jesus is the Christ:* which the Pope confesseth and maintaineth; and therefore cannot be *Antichrist*.

Many more articles might be alledged in which the doctrine or practice of Protestants is condemned by their own bible: but these sixty points are more than sufficient to convince all sincere lovers and seekers of truth, that the Word of God is on the Catholic side.

FINIS.



OF A

WRITTEN IN THE YEAR 1780.



1. **W**E believe in one only true and living God, the Lord and Creator of all things: subsisting in three Persons, Father, Son, and Holy Ghost. To this God alone, we give divine honour and adoration: and we detest, with our whole souls, all kind of idolatry; that is, all such wickedness, by which divine worship is given to any false God, or idol, or any person or thing whatsoever, besides the one true and living God. We honour indeed the blessed Virgin, the mother of our God and Saviour Jesus Christ, but not as a Goddess, nor with any part of divine worship. We honour the angels and saints of God, as his servants. We honour his priests, his churches, his altars, his word, and whatever else has relation to him; but all for his sake, and by an honour that is referred to him, but not that honour which he has appropriated to himself. Such also is the veneration we have for the cross, for relics, and for the pictures of our Redeemer, and his saints: we value them as memorials of Christ, and his holy ones; as representations of our Redeemer, or of our redemption: as helps to pious thoughts and affections: but we condemn and anathematize all such as would pray to them, or believe any divinity or power inherent in them, or give them divine worship. See the second Council of Nice, Act 7. and the Council of Trent, Sess. 25.

2. We

2dly, We believe in one Lord Jesus Christ the eternal Son of God; who for us sinners, and for our salvation, was made man; that he might be the Head, the High-Priest, the Advocate and Saviour of all Mankind. We acknowledge him our only Redeemer, who paid our ransom by dying for us on the cross; that his death is the fountain of all our good; and that mercy, grace and salvation can by no means be obtained but through him. We confess him to be the Mediator of God and Man, the only Mediator of redemption, and the only Mediator of intercession too: who intercedes in such manner as to stand in need of no others merits to recommend his petitions. But as for the saints of God, we address ourselves indeed to them to desire their prayers, as we do also to God's servants here upon earth, but no otherwise than that they may pray for us, and with us, to our common Lord, who is our God and their God, through the merits of the same Jesus Christ, who is our Mediator and their Mediator. *See the Council of Trent, Sess. 25.*

3dly. We believe the scriptures of the old and new testament to be the word of God: we have the highest veneration of their divine authority, and had rather die than disbelieve, or doubt of one iota or tittle of them; and if at any time, or in any place, the pastors of our church have restrained the ignorant from reading them, it was not out of disrespect to these sacred volumes, much less out of a sacrilegious design, to keep the people by that means in ignorance and error; but purely because the unlearned, as the scriptures themselves inform us, are apt to wrest them to their own destruction, *2 Peter iii. 16.* And if we also receive unwritten traditions, as part of the word of God, we mean no other tradition but such as are divine, and which we know to be divine, by the same means by which we know the scriptures.

4thly, We believe that in order to enter into life we must keep the commandments of God, and that whosoever dies in the guilt of a wilful breach of any one of these divine precepts, will be eternally lost. That no

power

power upon earth can give any man leave to break any commandment of God, or commit any sin whatsoever, or to do evil that good may come of it. That neither the Pope, nor any man living, can dispense with the law of God, or make it lawful for any one to lye, to forswear himself, or do any other thing that is forbidden in the divine law.

5thly, We believe that neither Priest, Bishop, nor Pope, nor any power in heaven or earth, can forgive any man his sins, without a hearty repentance, and a serious purpose of amendment. That the indulgences granted in our church are neither a leave to commit sin, nor yet a pardon for sins to come, but only a release of the temporal punishment due to our sins; and that no indulgences can avail any man towards this release till by a hearty repentance, he has renounced the guilt of his sins.

6thly, Our faith teaches us to detest all massacres, treasons and murders whatsoever, whether committed by Protestants against Catholics, or by Catholics against Protestants. We look upon these as the very greatest of crimes that can be committed betwixt man and man; and such as cannot be justified by any pretext of religion. And so far are Catholics from thinking it no sin to murder heretics, which is so falsely and unjustly imputed to them, that in all kingdoms and states, which profess the Catholic religion, any such murderer of heretics must certainly look for nothing else but death by the laws of the country, and damnation if he dies impenitent, by the faith and doctrine of his Church.

7thly, As to the blessed Eucharist, we believe it to be both a Sacrament and a Sacrifice. In this Sacrament and Sacrifice, we adore not the bread and wine, which would indeed be a most stupid idolatry, but Jesus Christ the Son of God; whom, upon the strongest grounds of the word of God, and the authority of the church of God, we believe to be really present in the sacred mysteries. And it is to his passion and death, which we there celebrate and offer to God, we attribute
all

all that propitiation and grace, which we look for from that Sacrifice which we call the Mass.

8thly, In fine, we believe that no man can be justified, either by the works of the law of nature, or of the law of Moses, without faith in Jesus Christ. That we cannot, by any precedent works, merit the grace of justification. That all the merit of our good works is the gift of God: and that every merit and satisfaction of ours entirely depends on the merits and passion of Christ. See *Council of Trent, Sess. 6.*

These are our real principles, taught by our Church in her Councils, and learnt by her children in their very catechisms. These true Catholic principles, we are ready not only to sign with our hands, but if called to it, and assisted by divine grace, to seal also with our blood. We renounce, detest, and anathematize all contrary doctrines imputed to us by the father of lies, or any of his agents; who are, and always have been busy to misrepresent and slander the Church of God. But what wonder? Christ our Lord was thus treated, so were the primitive Christians: and he himself foretold, his disciples should be treated in the same manner, *Mat. ix.* As to the private opinions, or practices of particulars, if in any thing they have been contrary to these Catholic principles, the Church is no ways answerable for them. There was a Judas amongst the Twelve. Let such Criminal answer for themselves: we detest their doings, and daily pray that such scandals may be removed. But alas! as long as men are men, scandals there will be, till the Great Judge comes to rid his kingdom of them, and send them to their proper place.

FINIS.

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